

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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"Where there is no vision, the people perish."—PROV. 29: 18.

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PREACHING THE GOSPEL UNDER DIFFICULTIES.

BY ELDER MISCHA MARKOW.

[ELDER MARKOW recently sailed from Liverpool to return to his home in Salt Lake City, after filling a mission to Turkey. The following experience is one of many which he encountered while preaching the Gospel in the far Eastern lands.—ED.]

One day I came to the city of Alexandretta, in Syria, and began preaching the Gospel to the people and giving out tracts. As I was passing through a certain street, a man called to me and asked me why I had not given him a tract. He asked for some of my literature to read, and I gladly gave him some. After he had read them, I visited him and had a long conversation with him. He informed me that he wished to be baptized, but I told him that he must first study the doctrines of Christ, and when he believed with all his heart, he could then be baptized.

Ten days went by, and then he told me that he was ready. I therefore baptized him and confirmed him a member of the Church. After the ordinance had been performed, he was so overjoyed that he wanted to kiss my hand, but I said unto him that he should not do that as I was not a Catholic priest, but his brother: he should give thanks to his Father in heaven because He had brought to him the true Gospel of salvation and made him a partaker of it.

This brother, whose name is Gework Donabetian, then told me of his experience before meeting me. He said that he had fasted for eleven days and nights, and prayed to God that he might receive some manifestation from heaven. One night he had dreamed that four of the first Apostles came to

him and told him that a preacher would be sent to him who would tell him what to do. I was that preacher, he declared.

This brother immediately began to pay his tithing and his fast offerings, and he gave me something to eat every day, thus showing that the Gospel had taken a firm hold on him.

As Alexandretta is a small city, the fact that I had baptized this man soon spread, and some person took the news to the chief of police, who came to me and asked what I was doing. I informed him that I was giving out tracts and making the people acquainted with the Church of Jesus Christ of Latter-day Saints. He said to me, "You are a Mormon, and the Mormons have no permission to preach in Turkey." I offered him some tracts, and told him that if he would read them he would find the true Gospel of Christ. He took two of our tracts from his pocket and said he would read them. After having a long talk with him, he departed. I continued my work unmolested for a time, and held meetings every Sunday. Shortly afterwards I baptized some more converts, and this had the effect of bringing the chief of police around to me again.

He appeared to be very angry, and claimed that I had promised him that I would not give out tracts and would hold no meetings. He told me that he was a Mohammedan, and that he did not believe the doctrines of the "Mormon" Church. He said that other Christian Protestants—orthodox and Armenian, had complained against me. I said that I was acquainted with the Turkish laws, and knew that he could not banish an American until he had visited an American Consulate. I also told him that I would not leave the city, because I was going to preach the Gospel there, and that he could go to the Consulate and talk the matter over with the consul. He then left me again, and I went on with my work.

After a few months, during which time I preached continually in the city, the Christian preachers came to the judge again and complained against me. The chief of police had the Saints arrested and placed in prison. The few people with whom I had been associated were strictly forbidden to have anything to do either with me or the Saints, and if any person was found associating with me they should be banished from Alexandretta, this being the law. Because of this, nearly all my friends who lived in the city were forbidden to associate with me under any consideration.

When the Saints had spent twenty-four hours in prison, they were sent away again. They were very strong in their faith and asked me if they would be banished. They were not banished, however, but the Turkish people after this were always afraid to associate with me. I tried to visit my friends, but they were afraid to be seen with me. They said, "My friend, we dare not talk or be with you. If the police should hear of it they would place us in prison immediately, and our wives and children would have to go hungry."

I met many people after this who said they knew that this is the true Church, but if they joined it they would be placed in prison and the other Christians would give them no work. After this I was forced to leave the city of Alexandretta because the way seemed to be hedged up and I could not do any more good among the people. I therefore went, by appointment of President Booth, to the city of Constantinople.

SKETCHES OF MISSIONARY LIFE.

BY BISHOP EDWIN F. PARRY, RECENTLY OF THE PRESIDENCY OF THE
EUROPEAN MISSION.

(Continued from page 768.)

If he has not done so before, a young missionary just beginning his labor will soon discover his lack of ability to express his thoughts as he would like to. He may fully believe in the Gospel, or may even have a strong testimony of its truth, yet he will find that it is not so easy to intelligently and fluently explain his reasons for the belief within him. He may be somewhat familiar with passages of scripture that go to prove the truth of the ideas he entertains concerning the Gospel, but cannot readily turn to nor repeat these passages. By contrasting his ability in this line with that of missionary companions who have been longer in the field, he keenly senses this fact. As is sometimes the case, he may have gone to his field with the expectation that the Lord through His Holy Spirit would inspire him with words to say, immediately when he made the attempt to speak, without any study or thought upon his own part. In his little experience at home he might have observed the remarkable improvement in some young man's speaking abilities after performing a mission. Not knowing what discipline this particular young missionary had to go through while absent, a person may thoughtlessly get the idea that his ability was acquired without much effort.

It is not long, however, before the new missionary realizes that it is necessary for him to do his part if he expects to make progress. He learns the truth of the saying, "The Lord helps those who help themselves." He discovers that he must store his mind with knowledge in order that the Holy Spirit may bring things to his remembrance. He finds that the Lord does not, unless for special purposes, reveal directly through His Spirit truths that are already known to mankind: for has He not commanded His children to "search the scriptures," to seek "out of the best books words of wisdom," and to "seek learning even by study, and also by faith"? These facts dawn upon his mind in an early stage of his experience. His very first attempt to present the Gospel in private conversation or by public speaking may cause him to realize the necessity of study and preparation. He may, perchance, as is most likely, be confronted with a question that he cannot answer. He is baffled for a time being, but it only serves as an incentive to study and prepare to meet the question in the near future.

The writer recollects hearing of an instance where a young missionary who had newly arrived in the field went to visit his relatives with the view of talking to them about the Gospel. His relatives, thinking perhaps that they were not well enough posted to discuss the subject with him and show wherein he was in error, as they supposed, sent for their minister to have him hear and answer their missionary kinsman's doctrines. The result of the conversation was very humiliating to the young missionary. While he knew he had the truth, the minister was easily able to vanquish him in argument, being versed in theological sophistry and posted on the scriptural passages that suited his purpose. The effect of the interview proved to be of much benefit

to the Elder, although embarrassing at first. The experience made him resolve to study earnestly and meet his opponent at a later date, when he would set forth the claims of his people in a more satisfactory manner. This resolution he carried out. After preparing himself, he sought another interview with the same minister at the home of his relatives. This time he was enabled to confound the clergyman in every argument brought forth to oppose him.

A somewhat similar instance was that of another missionary who had been asked some questions regarding the doctrines of the Latter-day Saints which he was not able to answer satisfactorily to himself. He felt deeply mortified on account of his inability, and undertook to study the questions thoroughly that he might not again be found unable to answer them. He afterwards remarked that he had never studied so hard before in his life; but he accomplished his object, and felt well repaid for his efforts, as they brought so much enlightenment to his mind.

Being compelled to beat a retreat may be somewhat disheartening for the moment, but such an experience is what is needed to develop within the mind of the missionary a thorough knowledge of the first principles of the Gospel. With this added knowledge comes enlightenment through the Holy Spirit, and his testimony of the truth of the Gospel is strengthened. The more he learns about the Gospel, the more beauty and truth he discovers in it, and the greater is his faith. His interest in the work grows, his enthusiasm is awakened, and he becomes developed in many ways. He is more anxious to declare his message to the people and bear testimony to what he knows. His dread of obstacles decreases, and he actually takes pleasure in surmounting difficulties that arise. Opposition is a stimulant which he rather likes to meet.

Elders have often found in their experience that the Lord has helped them to a remarkable degree in their efforts to qualify themselves for the labors before them. So much assistance have they received through His Spirit that they have been astonished at their own utterances when explaining the principles of the Gospel. While speaking, ideas have been presented to them which they had never thought of before. And often additional light has been flashed into their minds upon subjects they were attempting to elucidate or explain. Many instances have occurred where missionaries have been blessed with the gift of tongues when called to preach in foreign nations. One such instance was related by President Heber J. Grant in the course of remarks he made in the Tabernacle in Salt Lake City, November 22nd, 1896. The narrative as he gave it is as follows:

"When Brother Karl G. Maeser was baptized in his native land, he called upon the Lord in secret prayer, after he came out of the water, and said to the Lord, 'O Lord, I have obeyed Thy Gospel; I believe in the divinity of the mission of the Prophet Joseph Smith with all my heart; I believe that the angel that was seen to fly in the heavens with the everlasting Gospel has come to the earth and restored the Gospel; now O Father, manifest unto me one of the signs that shall follow the believer, and I pledge you that if you give me a witness of the divinity of the work in which we are engaged, I will, if need be, give my life for the cause.' After this he walked along asking questions of Brother Franklin D. Richards, Brother Budge acting as inter-

preter. Finally, when he asked a question of Brother Richards, Brother Richards told Brother Budge that he need not interpret that, as he understood it perfectly. Then Brother Richards answered, and Brother Maesser told Brother Budge that he need not interpret that, as he understood it perfectly; and they walked along the street, one talking in English and the other in German, and each understood the other by the inspiration of the Spirit of God."

A young missionary sent to Germany, who had received but three lessons in German before leaving home, preached to the Saints in the German language seventeen days after arriving in their country. His rapid progress continued till he could speak the language as perfectly as could the natives themselves. He attributed his success to the help of the Lord which he received to assist him in his studies.

The writer recollects hearing the late Elder George G. Bywater relate an incident in his experience while upon his first mission. He was laboring in Wales in company with another Elder of more experience than himself. The senior Elder generally did most of the preaching. Upon one occasion the latter took a severe cold on his lungs, and became so hoarse that he could scarcely whisper. An appointment had been made for him to preach at a certain place where the congregation would be mostly composed of Welsh-speaking people. The experienced missionary was unable to speak on account of his hoarseness, so he informed his young companion that he would have to do the speaking. Elder Bywater felt his weakness and inability to satisfy the people's expectations, as he did not understand the Welsh language; but, on being requested to do so, he arose to address the audience as best he could, depending upon the Spirit of the Lord to assist him in his utterances. He began by speaking in the English tongue—the only one he understood—but soon he found that he was speaking words which he did not understand, and the fluency with which they came from his lips astonished him. After he had finished preaching, his companion, who understood the Welsh tongue, told him that he had delivered an excellent sermon in that language; and that if he lived to the age of Methuselah he would not be able to preach a better one. He had been blessed with the gift of tongues that his hearers might understand the message he had to declare to them.

President George Q. Cannon relates how he was in a marvelous manner enabled to understand the Hawaiian language. He had been sent while quite a young man as a missionary to the Sandwich Islands. He soon found that the white inhabitants of the islands cared very little about hearing the Gospel, so he resolved to master the native tongue and deliver his message to the Hawaiians. How he was divinely aided in carrying out his determination is given in his own words:

"My desire to learn to speak was very strong; it was present with me night and day, and I never permitted an opportunity of talking with the natives to pass without improving it. I also tried to exercise faith before the Lord to obtain the gift of talking and understanding the language. One evening, while sitting on the mats conversing with some neighbors who had dropped in, I felt an uncommonly great desire to understand what they said. All at once I felt a peculiar sensation in my ears; I jumped to my feet, with my hands at the sides of my head, and exclaimed to Elders Bigler and Keeler

who sat at the table, that I believed that I had received the gift of interpretation! And it was so.

"From that time forward I had but little, if any difficulty in understanding what the people said. I might not be able at once to separate every word which they spoke from every other word in the sentence, but I could tell the general meaning of the whole. This was a great aid to me in learning to speak the language, and I felt very thankful for this gift from the Lord."

[TO BE CONTINUED.]

ALL GOOD IS OF GOD.

"Truth is truth, wherever found,
On Christian or on heathen ground."

In proclaiming the great but simple truth that there is but one way to eternal life, which is the strait and narrow way marked out by the world's Redeemer when He was on earth as the Nazarene and as restored in this the last dispensation, the Latter-day Saints who have found the way of life have no desire to detract from the good accomplished by individuals who live according to the light they have received but do not choose to travel with them in the path marked out.

It is a part of our creed to recognize truth from whatever source it may come, and to admire the good among all people of whatever race or religion or party. That which is good and true and leads in the direction of faith and virtue is of God. There is no form of religion extant that is devoid of truth. It is by the truth that is in them that all religions which have survived the test of experience and opposition are able to endure. The errors among them will perish, but that which is true will remain.

The devotion, self-sacrifice, endurance, and love for others exhibited in the lives of Catholics and Protestants, of heathens and pagans, differing widely in their theological tenets and ceremonies and observances, are to be admired and recognized as divine, and will assuredly bring their reward, if not in time, then certainly in eternity. The faith and good works exhibited by great souls among the nations who know not the Christian God and are not believers in Jesus Christ, are no less heavenly in their origin than the same manifestations in the lives of people belonging to the different Christian sects, and whether the latter believe it or not, they will come into remembrance before the Lord and will have their due weight in the balance of Eternal Justice, when every man will be brought up before the judgment seat and be awarded or condemned "according to his works."

The mere fact that a man was born a heathen will not debar him from the enjoyment of heavenly bliss, any more than the mere fact that a man was born in a Christian country will entitle him to celestial glory. The awful notion, entertained by many professing teachers of the Christian religion, that the countless millions of human beings who were never taught the doctrine of faith in Jesus Christ as the Savior of the world are therefore doomed to everlasting perdition, is a dogma of perverted Christianity that is as absurd as it is horrible, and emanated from the regions of darkness instead of the realms of light.

Everything that leads up to God as the Creator of the universe and the

Father of the spirits of men, to nobility of character, to purity of life, to loving kindness and tender mercy, to justice, honor, temperance, and charity, is of God, wherever and among whomsoever it may be found. Error, however, does not proceed from God. It is of human or diabolical origin. It will at some period in the great eternity that lies before us all be dissipated, and only that which is right and true and elevating will remain. This little span of existence that we call life, is but as a moment when eternity is viewed in the spirit thereof. In the ages that are to come and the experiences through which immortal spirits will pass, while there will be punishment for sin, retribution as justice shall determine, sorrow and anguish, tribulation and pain for the wilfully wicked, yet truth, righteousness, mercy, and salvation will triumph eventually, and evil will be conquered by good.

Just now mankind are in a state of probation, that is, of proving and testing. The good and the evil, the light and the darkness, the error and the truth are before us all. We make our own choice, we take our own course; we will receive our own deserts. According to the Gospel of Christ, our Savior died to make atonement for the sins of the world; that as death came by Adam, so life may come through the Redeemer by the resurrection from the dead. And also that those who believe in and obey Him may enter into His glory and dwell with Him and the Father.

Those of Adam's race who do not learn of Him in this life will certainly be taught the truth in the life to come. The good they do will be recognized in spite of their errors of faith, and will stand to their credit. The evils men do will stand to their debit, no matter how much truth they may learn in theory or how much they may pose in pretended piety. The notion that before the world was framed God determined that a few of His creatures should be saved in everlasting bliss, without regard to their deeds, but simply by the exercise of His sovereign mercy, and that the rest should perish from His presence, and suffer endless agonies in eternal torment, proceeded from the infernal regions, and was begotten in the souls of men by the Arch Enemy of truth himself.

The Latter-day Saints earnestly wish God-speed to every man and woman who sincerely endeavors to uplift humanity, to reform the sinner, to persuade men and women to do right to God and one another, to promote harmony, to quell strife, to preach charity, to enkindle love and to bless and not curse. And they recognize in all that is good and true and pure and beautiful and illuminating, the power and energy that proceeds from the All-Father, and welcome it wherever it comes from.

But that which breeds strife, which defames and maligns the good, that breathes enmity and malice, that distorts the motives and blackens the acts of men and women, that sets individuals and nations at war, that panders to human passions and spreads woe upon earth, no matter under what guise or pretext, comes from hell and leads down to death and infamy, is to be condemned of man, will be condemned of God, and will receive its full and perfect punishment.

Let us be willing to receive light and truth from every source, make it our own, and help to spread it abroad, until evil shall be overcome and Christ shall reign and God be all in all!—*Deseret News*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, DECEMBER 7, 1905.

EDITORIAL

"THE NEW THEOLOGY."

ACCORDING to the *Dundee Advertiser*, all the pulpits in the Congregational churches in Dundee were, during the forenoon of November 19, occupied by missionaries pleading the cause of the London Missionary Society. One Dr. K. C. Anderson, speaking in behalf of this society, made some remarks which are of interest to the Latter-day Saints because they show that the message which they have been giving to the world for seventy-five years is bearing fruit, in that the dogma of eternal damnation of the heathen, and other love-destroying teachings, are being abolished as unworthy of an all-wise, just, and merciful God. The Dundee preacher is reported to have said:

"During the last half-century a great change had taken place in religious conception, and nowhere, perhaps, was that change more manifest than in the methods of foreign missions; and the change was more significant because of the fact that it had come for the most part without any formal acknowledgment of theological change. All modern missionary enterprise was based upon the great principles of the new theology. No modern missionary believed that God would condemn millions of immortal souls simply because they never had an opportunity to hear about Jesus Christ. The central truth of the new theology was that love is the greatest thing in the world. The modern missionary sought to liberate, enlarge, and gladden men's minds and hearts to help them to better ways of living that they might come into possession of those blessings which were made for all mankind. Missionary work had not been free from imperfections and error. What human work had been? It was not claimed that all missionaries had always shown as much wisdom as zeal or as much tact as earnestness. The true missionary would not attack the native religions, but would go acknowledging all the truth there was in them."

Elder Warren W. McCarty, to whom we are indebted for the clipping, adds this comment: "We have watched with interest the leaven of the Gospel in other parts of the world, and it is with pleasure that we report that 'Old Caledonia,' stern, steadfast, and immovable in keeping the traditions of the forefathers, has so far forgotten herself as to break through these traditions and has advanced a few principles of the 'New Theology,' which is nothing more than the old theology of Christ and His Apostles—or, as it is known in our day—'Mormonism.'"

We welcome this "New Theology." It is what the Latter-day Saints have been preaching to the world ever since the Prophet Joseph Smith introduced it anew to the world, though at that time he was ridiculed and persecuted for teaching this same doctrine that is now acknowledged to be true. The statement that "No modern missionary believes that God would condemn millions of immortal souls simply because they never had an opportunity to hear about Jesus Christ" is a purely "Mormon" doctrine, and might have been made by a "Mormon" teacher; yet, a few years ago it would have been considered heretical and unscriptural.

It is pleasing to know that the days of Calvin and Jonathan Edwards with their terrible doctrine of hell-fire and utter hopelessness for all but a very few of the human family, are fast getting to be things of the past. Think of the untold sufferings which these hideous teachings must have caused to those good, sensitive souls who had been taught that they were totally depraved, and were perchance not of the few chosen "elect ones" that were "predestined unto everlasting life."

But the modern missionaries spoken of by the Dundee preacher, although they have done well, have received only half of the truth. That the heathen will not be condemned by a law of which they have never heard is true enough, but the fact remains that there is but one name given under heaven whereby salvation can come. That name is Jesus Christ the Lord. (Acts iv.) The heathen, as well as all other men who have ever lived, or will ever live on this earth, must hear that name if they are to be saved. How, then, shall this be done, if death ends all such opportunity, and if there is no preaching of the Gospel of repentance in the great world of spirits? There is only one solution to this problem, and that is in the doctrine of salvation for the dead as taught by the Latter-day Saints; and the sooner the "modern missionaries" accept this essential truth also, the sooner they will arrive at the whole truth of this important subject.

N. A.

"I AM going to try to get some subscribers for the *Journal*," writes the grand-daughter of Brother Starling H. Horne of Verdery, S.C. "I read every number that comes, and enjoy it so much. My grandfather, with whom I live, is eighty-seven years old, and I am fourteen."

This is a quotation from the *Elder's Journal*, the missionary journal of the Southern States mission in America. Have we not just as patriotic boys and girls in the British mission?

SIR OLIVER LODGE, one of the leading physicists now living, has expressed the following opinion regarding the immortality of the soul: "If anyone cares to hear what sort of conviction has been borne in upon my mind, as a scientific man, by twenty years' familiarity with these questions, which concern us, I am willing to reply as frankly as I can. I am, for all personal purposes, convinced of the persistence of human existence beyond bodily death, and though I am unable to justify that belief in a full and complete manner, yet it is a belief which has been produced by scientific evidence that is based upon facts and experience."

FROM THE MISSION FIELD.

Baptisms at Blackburn.—A baptismal service was held in the Blackburn branch on November 26, at which four persons were baptized, Elder Ernest Wright officiating.

Baptismal Service at West Hartlepool.—"On Saturday, December 2, 1905," write the Elders of West Hartlepool, "we had a successful baptismal service on the sands, Elder Horace T. Godfrey officiating. The prospects are bright here. There were many strangers at our last meeting, and the Elders feel greatly encouraged in their labors."

Sunday School Gathering in London.—Brother John Smith, clerk of the North London branch, sends us the following:

"A meeting took place on Saturday evening, November 25, 1905, at the conference house, 97 Farleigh Road, of the three Sunday schools of the North London branch. After a bounteous tea, games, singing, etc., a magic lantern entertainment was given, followed by fruit and sweets. A most enjoyable evening was spent by both young and old. Sixty-four persons were present."

Farewell Sociable at Hanley.—Elder William A. Bennett sends an account of a social gathering held by the Saints and friends of the Hanley branch of the Birmingham conference, on the evening of November 22, 1905, in honor of President Phelps and Elder Robertson, who have returned home from their missionary labors. A party of forty-one assembled in the large dining room of Higgatt's Cafe, and the time was very pleasantly spent in eating, speaking, listening to music, and playing games. Elder Bennett reports very favorable progress from the Hanley district.

District Meeting at Barnsley.—A successful district meeting was held at Barnsley, Sunday, November 26. "Although it was a stormy day," the Elders report, "we had an attendance of about seventy-five in the afternoon, and nearly one hundred in the evening. About fifty-five had tea at the hall. President Parrish and eleven traveling Elders were present. Many of our friends turned out to hear us, and some said that the meetings were the best they had ever attended, and others said they could have enjoyed a four hours' meeting instead of two."

Encouraging Report from Ipswich.—Elder H. W. Vincent writing of the progress of the work in Ipswich, Norwich conference, says:

"Many non-members attend our Sunday school, and our investigators express themselves very favorably. President Grover who was with us last Sunday gave us excellent advice, and spoke on the valuable instruction contained in the STAR. Our hall is in a prominent part of the city, and many people gather on the outside and listen to our songs and preaching. A local preacher who has studied some of our works, and heard us sing, acknowledged that we enjoy the Spirit of the Gospel more than other denominations."

From the Mexican Mission.—In a letter to President Grant written from the City of Mexico, under date of November 16, by Elder Hyrum S. Harris, president of the Mexican mission, are the following words of encouragement:

"We are baptizing a few each quarter, seven or eight are now awaiting immersion Saturday evening. While we find this people very weak and full of transgression, yet their children manifest more strength and have greater aspirations to improve their conditions. The government officials and leading men are very kind and favorable to our people. They are delighted with our industry and system of colonization; so we feel that we are gaining strength steadily and that the work of the Lord has come to stay among the Lamani-tish race."

More Baptisms at Plymouth.—Elder John W. B. Young writes from Plymouth as follows:

"On the evening of November 29, 1905, we held a baptismal service in the Corporation baths, there being present some of the Saints and a few of our friends to witness the ceremony. Elder George F. Smith spoke upon the first principles of the Gospel, after which five honest souls were led into the waters of baptism for the remission of sins, Elder John W. B. Young officiating.

"After the services at the baths we held an interesting cottage meeting at the home of Brother and Sister Jackman, and those baptized were confirmed members of the Church of Christ. The Lord blessed us with a rich outpouring of His Holy Spirit, and we all felt to rejoice exceedingly.

"There seems to be quite an awakening among the people here concerning our message, and we have many interesting Gospel conversations. With the prospects we have before us now, we feel it will not be long before there will be a branch of the Church established at Plymouth."

A Case of Healing.—President Urvin Gee writing from Hull under date of November 25th, 1905, says:

"I take pleasure in reporting another case of healing to add to the testimony of many that the same signs which followed believers in olden times are found in the Church to-day.

"One of the little daughters of a family of Latter-day Saints living at Cleethorpes was afflicted with a strange and practically unknown disease which the doctor called 'fish-skin hands and feet.' She was also suffering from some complaint which affected her hearing, for which the doctor said it would be necessary to perform an operation. The parents of the child had faith that she could be healed by the power of God, so they requested the Elders to administer to her and to anoint the afflicted parts. The ordinance of administering was performed in fast meeting where many of the Saints joined in prayer with the Elders. A number of the Elders and some of the Saints kept a period of fasting and prayer for two days in behalf of the little girl. When the doctor next saw her, he said she was wonderfully improved, and that she had evidently been given her medicine as regularly as her dinner.

(The medicine had all been poured down the sink.) The doctor now says she is very much better, and will soon be all right. No operation has been performed."

Good Words for "Mormonism."—Mrs. C. M. Calver of Watford, in a letter to the STAR, sends some kind words of the Elders and their work in London and vicinity:

"I have succeeded in disproving many false statements regarding the Latter-day Saints, and in several families I have quite destroyed all their former belief in the supposed 'Mormon' atrocities. These families in their turn talk the matter over with other friends. I have long since found out how difficult it is to get a hearing on the subject of 'Mormonism,' which you no doubt can well believe, so my *modus operandi* is to give the outlines of the lives and religion of the 'Mormons.' My listeners usually exclaim: 'What good people! We should like to know more about them.' Then I say, 'Perhaps you would like to talk with them—they are "Mormons." At this last word they sit up straight—for a time only, however. At the first opportunity one of the Elders talks to them, so that instead of seeing a monster with crime-stained hands, they see a man bearing the stamp of his Master on his face, a man full of eager longing to impart his happiness and knowledge to others, and who

Will suit his bearing to the hour, laugh, listen, learn or teach,
With joyous freedom in his mirth, and candor in his speech;
He worships God with inward zeal, and serves Him in each deed,
He would not blame another's faith, nor have one martyr bleed."

"These few lines admirably describe the 'Mormons' I have been privileged to meet. So much impressed have my friends been with their interviews that they always wish for a second one. I have failed to find in these despised people any of the bad qualities attributed to them. If only the world would learn of them how to be temperate, just, moral, and religious, there would be fewer wrecked and desolate homes. I have had the pleasure of meeting the gifted Tont family, and cannot help noticing with what fervor they freely use their talents in the good cause.

"I should like to say much more, for I feel as though I have only said a very little after all. The fight will be hard, for the world will shut its eyes and close its heart to the earnest endeavors of your people, but that you will ever be 'Great in the calm, but greater still when dashed by adverse tide,' is the earnest wish of your friend."

THE LIVERPOOL CONFERENCE.

THE semi-annual Liverpool conference was held on Sunday, December 3, 1905, in the Exchange Hall, Blackburn. Three meetings were held during the day, each having a large attendance.

After the usual opening exercises President Midgley addressed the meeting and extended a hearty welcome to those who had assembled. The statistical

report of work done since last conference was read, showing, tracts distributed, 144,882; books distributed, 3,151; Gospel conversations, 9,497; strangers' houses visited with first tracts, 27,900; by invitation, 2,782; indoor meetings held, 891; outdoor meetings held, 86; baptized, 33; total number of souls in conference, 357.

President Grant was unable to be present at the morning session, but the time was well occupied by Elders Walter E. Grant, Alonzo Read, and William S. Willes. Each spoke interestingly and bore his testimony to the truth of Gospel.

The afternoon session was addressed by Elders Joseph Kynaston and Robert L. Bradshaw, who spoke on the necessity of works with faith.

President Grant spoke on the character and industry of the Latter-day Saints. In an interesting manner he showed the ridiculousness of the stories that were sometimes told about the Saints. He mentioned the fact that certain well known English writers who had been to Utah had remarked upon the Saints' abstinence from tobacco and spirituous drinks.

At the evening meeting Elder Nephi Anderson and former President R. Eugene Allen from the Liverpool office, spoke briefly, each bearing a strong testimony.

President Grant occupied the remaining time, speaking of the wrong conceptions of the people generally concerning the Church of Jesus Christ of Latter-day Saints, and explaining its true character.

Brother Edwin F. Tout and Sister Maggie Tout were present and rendered some exceptionally fine solos and duets at the afternoon and evening sessions. Brother John Watson sang solos at the morning and afternoon meetings. A splendid spirit prevailed during all the meetings.

Monday morning a Priesthood meeting was held in Kensington Chambers, Simmons Street, at which the Elders received some good advice and encouragement from President Grant.

BERT F. REEVES, Clerk of Conference.

CURRENT COMMENT.

The Rights of the Sovereign.

A WRITER in the *Daily Mail* quotes the following passage from Mr. Gladstone on the powers vested in the British sovereign:

"The Sovereign of England is the symbol of the nation's unity, and the apex of the social structure; the maker (with advice) of the laws; the supreme governor of the Church; the fountain of justice; the sole source of honor; the person to whom all military, all naval, all civil service is rendered. The Sovereign owns very large properties; receives and holds, in law, the entire revenue of the State; appoints and dismisses ministers; makes treaties; pardons crime, or abates its punishment; wages war or concludes peace; summons and dissolves Parliament; exercises these vast powers for the most part without any specified restraint of law; and yet enjoys in regard to these and every other function an absolute immunity from consequences."

Indians and Israel.

IN view of the coming celebration of the two hundred and fiftieth anniversary of the arrival of the Jews in America, the fact may be of interest that prominent Hebrews have entertained the opinion that the aborigines of America are of the so-called lost tribes of Israel. In an article in the Jewish Encyclopedia, the author, Dr. Cyrus Adler, assistant secretary of the Smithsonian Institution, says:

"A Jewish traveler, Antonio de Montezinos, was fully persuaded that in the American Indians he had found the lost Ten Tribes—a belief which has had an extraordinary vitality. He related this story to Manasseh ben Israel; and his narrative made a profound impression. The fact accorded with the view of the times, that the dispersion was complete except for one particular land, England; and Manasseh argued that if the Jews would return to England, the Messiah would come. This view he promulgated in his work, 'The Hope of Israel.' The notion that the American aborigines were the lost Ten Tribes has played an important part among Americanists. Besides those named above, it was held by Roldan, Garcia, Thorowgood, Adair, and Lord Kingsborough; and, though without important adherents among students of the American aborigines, it is still discussed as a theory to be considered."—*Deseret News*.

"The Holy Rollers."

THERE is in America a queer sect called "The Community of the Modern Israelites," popularly known as "The Holy Rollers," whose headquarters are at Benton Harbor, on Lake Michigan, and whose unvarying salutation is, "The end is at hand!" At one time their doctrine was that under King Benjamin and Queen Mary they would all ascend to heaven in chariots in August, 1916, leaving all other inhabitants of the world to be destroyed. Latterly, however, their doctrine has undergone some modification. It seems that the end will come about by means of a flood, and the vehicle of salvation will be an immense vessel. The foundations of this vessel have been already laid on the shore of the lake, and will follow in general construction the Ark of Noah. Modern improvements, however, will be introduced, such as steel girders and a gas engine to pump up water to wash out the cages of the animals. The animals already collected form a very respectable menagerie, and include pairs of goats, monkeys, pigs, cockatoos, bull-frogs, and one bear. Snakes, rats, and other animals considered objectionable, together with those of larger type (elephants, hippopotami, etc.) are eschewed. What does it all mean?—*Liverpool Post and Mercury*.

The Ideal Church for France.

IT is being claimed by some writers that the dis-establishment of the church in France leaves that country in a chaotic condition, religiously. What church is to take the place of the Catholic church, is asked? A writer in the *Contemporary Review* gives his opinion as follows:

"Nothing will meet the danger effectually, except a church which can appeal to the conscience and reason, because it can give a better solution of

the problems of life and death, of God and eternity, than the Roman Catholic church does. But France will not accept such a solution from any of the actual Protestant churches, their very name and history stamping them as sectarian and schismatical, qualities in religion against which the French mind revolts, probably because in its unconscious logic it sees them to be destructive of religion's most essential condition, the peace of God. . . .

"And this church, formed out of all nations and peoples and tongues, will know only one country, the kingdom of heaven; only one people, the people of God. Asking for nothing and owning nothing, it will be modelled in all respects on its founder and leader, Jesus Christ. Conscious of its great spiritual inheritance, it will develop powers long hidden, and thus meet the ancient heresy in the secret of its strength and at the same time those modern heresies which are forming out of the revival of forgotten or neglected truth."

We suggest that the Church of Jesus Christ of Latter-day Saints will fit the situation exactly.

National Beverages.

THE United States Bureau of Statistics classifies the nations according to their drinking habits during the year:

The United Kingdom drinks most tea, using 256,509,731 lbs. in the year, or nearly 6 lbs. for each person.

The United States drinks most coffee, using 960,878,977 lbs., or 11½ lbs. each person.

Germany drinks most beer, with 1,782,778,000 gallons, or 30½ gallons per head.

Russia drinks most distilled spirits, with 174,031,000 proof gallons, or 1½ per head.

France drinks most wine, with 1,342,830,600 gallons, or 30½ gallons per head.

In the true economy of nations all this is simply waste. What a power for proper living and uplifting of the people could be had if all the wealth spent for these useless and harmful drinks could be utilized for the necessities and legitimate comforts of life!

Sister Horne's Testimony.

SISTER MARY ISABELLA HORNE, a prominent Relief society worker, who died recently in Salt Lake City, bears the following testimony of the Prophet Joseph Smith:

"I first met the Prophet Joseph Smith in the fall of 1837, at my home in the town of Scarborough, Canada, West.

"When I first shook hands with him, I was thrilled through and through, and I knew that he was a Prophet of God, and that testimony has never left me, but is still strong within me, and has been a monitor to me, so that I can now bear a faithful testimony of the divinity of the mission of that great man of God.

"I testify that Joseph Smith was the greatest Prophet that ever lived on this earth, the Savior only, excepted. There was a personal magnetism about him which drew all people who became acquainted with him, to him.